



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

purpose irrelevant; it is enough that it was during the lifetime of the king. The tablet is a pay-roll, and the following men received stipends: *Lù-^dDun-gi* (Man of the god Dungi), *^dDun-gi-ḫe-gál* (May the god Dungi protect), *^dDun-gi-ra-kalam-ma* (For the god Dungi is the land), *^dDun-gi-kalam-ma-ḫi-li-bi* (The god Dungi—the land is his delight), *^dDun-gi-à-uru* (The god Dungi is the reward of the slave), *^dDun-gi-a-du-kalam-ma* (The god Dungi is the counselor of the land), *^dDun-gi-ki-ḫar-šag* (With the god Dungi is great favor), *Ka-^dDun-gi-ib-ta-ê* (The word of the god Dungi goes forth), *Ama-^dDun-gi-e-^dUr-ru* (The mother of the god Dungi is the goddess Urru), and *^dDun-gi-ú-nam-ti* (The god Dungi is the food of life). Can any one read these proper names¹ borne by men in Dungi's own lifetime, and doubt that real 'emperor'-worship existed in Babylonia?

The tablet which contains these names does not stand alone, but I will take time to cite but one other. *HLC* 52 (Part I, pl. 12) contains (obv. l. 9) the name *Tab-^dDun-gi-^dNannar* (The god Dungi is the twin² of the god Nannar). This tablet is dated in the year Urbillum was destroyed, which was, according to Thureau-Dangin, Dungi's 43d year, but according to Myhrman, his 55th. The tablet was in any case written while Dungi was still living, and the name cited is alone sufficient to overthrow Professor Mercer's whole thesis.

GEORGE A. BARTON

Bryn Mawr College

Takku

In publishing a preliminary translation of a new account of the creation of man (in this JOURNAL, 37. 36—40), the writer warned readers (p. 26) not to regard the rendering as final. The tablet is carelessly written and in parts has suffered from breaking. In working over the text again I have reached the conclusion that the divine name read *Tikku* should be read *Takku*, and that it is identical with the name that Langdon read

¹ The writer called attention to these and many other names which throw light on Sumerian religious conceptions in this JOURNAL, 34. 315-320.

² See the writer's *Origin and Development of Babylonian Writing*, No. 144¹⁵.

Tagtug in his so-called Epic of Paradise. The new text accordingly affords another welcome source of information concerning an enigmatical character that has been the cause of earnest discussion.

The volume in which the cuneiform text is to be published will, I hope, be in the hands of scholars before the end of the year. The readings of one or two other passages will be improved. The new readings will, however, only bring out more clearly the character of the document as already set forth in the JOURNAL.

GEORGE A. BARTON

Bryn Mawr College

The Words 'law' and 'witness' in the South Arabic

The South Arabic פתח is to be interpreted from the Ethiopic *feth* and translated 'law.' This gives a satisfactory explanation of the opening phrase in Halévy's text 374 (also in Hommel, *Südarabische Chrestomathie*, p. 109), שכן פתח 'he established a law' (where Hommel has 'he instituted a canal'), interpreting the verb as a loan from the Assyrian *šakānu*. Then in Glaser 282 (Hommel, p. 115), line 7 contains the word twice, once in the context, לגזז דן פתח, which may be translated 'to engrave this law.' This translation of פתח is corroborated by the succeeding part of the inscription.

There follows a date formula in the usual terms of an eponym. Then comes the word סמעס followed by two personal names, 'WS-Ili du-GND and Y'WS-Ili du-RPZN. I assume that סמעס means 'witness' (*sāmi'*), as in the Ethiopic, and that the word introduces the attestation of two witnesses (in the singular, as in the Elephantine papyri). This explanation is borne out by what follows, in which now for the first time we can get a consecutive reading for a good line of the inscription: וולו ועתהר וסתוקה סמע' דן פתח דגנר ורפון בצחפה אסמעסמס. This is to be translated: 'And assisted [in the French sense] and recorded and gave hearing the two witnesses of this law he-of-RPZN and he-of-GND in their witness books' (*biṣuhufi asmâ' isumân, ṣuhuf* being the plural of the good Arabic *saḥîfat*). This last phrase occurs also in Halévy, 199 (Hommel,